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stimulated in adults not so much by its own spontaneous urge as by erroneous teachings and suggestive scenes and customs—in other words by perverse intellectual methods. Its total energy in the aggregate dynamics of life is small. It can be overdeveloped and be caused to draw on and weaken other forms of energy and thought; but there is little evidence that it is ever transferred or sublimated. Rather, the increased energy supposed to come from sublimation is the normal operation of the other faculties when the sex excitement is allayed. The long-distance activities in rearing children and maintaining the home are inspired in the main, not by the sex instinct, but by rational ideals.

Knowledge, pleasure, conscience, individuality, and freedom, says Professor Stoops, are not ends in themselves (p. 59). The chief fundamental ends, he argues, are the maintenance of life through the hunger instinct and the propagation of life through the sex instinct. He appears to reverence what he calls "the old abandon, the old immediate joy, in the flow of the tides of the race" (p. 42). Just what this philosophy means and involves one is reluctant to say.

Vigorous issue should be taken with the idea, held by him and in one form or another by a great number of other writers, that "the advent of reason occurred but yesterday in the history of the race." The fact is that all through the life of humanity, the development of plant and animal life, and the infinite cosmic eons, reason, in part immanently, in part consciously, has determined the ends of existence and has regulated the numerous faculties and energies in the interest of all. So in the future it must wield control, including the regulation of the sexual processes. Not within a hundred years has a representative rationalist failed to uphold the normal sexual life, and it is to be hoped that in the next hundred or thousand years none will advocate a development beyond the normal.

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REPLY BY PROFESSOR STOOPS.

Our critic is not attempting to understand sex; he is trying to defend rationalism. "The instincts do not persist except in so far as they conform to reason." Is this the explanation of the crowding of the birth-rate in China and Japan to the limit of

economic subsistence? Does our critic hold that because birth-control exists in our cities this means that "natural law" and "civilization" are in a corresponding fashion "restricting the sex function"?

We did not assert that "reason is a minor factor in conduct." Reason is a precious achievement of evolution. But reason of an experimental sort is one thing, and an *a priori* reason which "determines" out of existence whatever does not "conform" to its own preconceived standards is another thing.

Hunger and sex are basic ends, but there are other ends such as religion, the state, vocation and art. These ends, however, exist because man has certain needs and cravings, and not because of some *a priori* determining principle of rationality. Reason of an experimental sort which organizes the instinctive dispositions and correlates them in their relations to the environment is perhaps the most valuable thing in life.

J. D. STOOBS.